good conscience? Science, which is certainly a very good thing, has come into the world without such a conscience and quite free from all pathos, rather clandestinely, by roundabout ways, walking with shrouded or masked face like a sinner, and always with the feeling at least of being a smuggler. Good conscience has bad conscience for its stepping-stone, not for its opposite. For all that is good has at one time been new and consequently strange, against morals, immoral, and has gnawed like a worm at the heart of the fortunate discoverer,

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SUCCESS SANCTIFIES THE INTENTIONS.—We should not shrink from treading the road to a virtue, even when we see clearly that nothing but egotism, and accordingly utility, personal comfort, fear, considerations of health, reputation, or glory, are the impelling motives. These motives are styled ignoble and selfish. Very well, but if they stimulate us to some virtue—for example, self-denial, dutifulness, order, thrift, measure, and moderation—let us listen to them, whatever their epithets may be! For if we reach the goal to which they summon us, then the virtue we have attained, by means of the pure air it makes us breathe and the spiritual well-being it communicates, ennobles the remoter impulses of our action, and afterwards we no longer perform those actions from the same coarse motives that inspired us before.—Education should therefore force the virtues on the pupil, as far as possible, according to his disposition. Then virtue, the sunshinS and